THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."—Isa. 29: 9-10.

No. 17. Vol. LXIII. Thursday, April 25, 1901. Price One Penny.

GENERAL CONFERENCE.

Pleasant weather, a large crowd of early visitors, the reconstructed organ, excellent addresses and a prevailing good spirit were features at the opening of the Seventy-first Annual Conference of the Church in the Tabernacle, Salt Lake City, April 6, 1901, at 10 o'clock.

Of the general authorities present there were: of the First Presidency, Lorenzo Snow and Joseph F. Smith, (President George Q. Cannon was absent on account of severe illness); of the Quorum of the Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, Heber J. Grant, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, George Reynolds, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

Singing. Prayer by Elder John Nicholson. Singing by the choir.

President Snow spoke as follows: My Brethren and Sisters:—Through the exercise of your faith and prayers we expect, during this Conference, that the Lord will bestow upon us His blessings, and this, of course, depends much upon the exercise of your faith and prayers. This work in which you and I are engaged can prosper and be furthered only through the blessings of God upon our faithful exertions—our honest exertions—our determination to accomplish the labors for which we have come to the earth. When we look back upon the scenes and experiences through which we have passed, we easily understand that our position is dependent upon our honest endeavors to accomplish the work of the Lord. We

should try as far as possible to labor for this people whose interest we are called upon to promote. We can realize that our future progress will also depend upon the aid that God shall bestow upon us, through our determination, and doing His will, under the various circumstances in which we may be placed.

You, my brethren and sisters, will have the privilege of hearing a number of speeches during this Conference from the brethren that are seated here upon the stand, and from others, perhaps, you having come here, no doubt, for the purpose of receiving something that will reward you for the sacrifices that some of you may have made, and that you may be well repaid for all the inconveniences that you have suffered in coming to this Conference.

There are many things that we can think of which are well worthy of consideration, as we are moving along in the path of exaltation and glory. There are some points that we can think about that are of superior consequences.

We discover, in looking to ourselves and seeing how we have been organized, and in what we are doing, that there is immortality connected with ourselves. We are immortal beings. That which dwells and resists temptation in this body of ours is immortal, and can never die, and will always exist. Our individuality will always continue. Eternities may begin, and eternities may end, and still we have our individuality. Our identity is insured. We will be nobody but simply ourselves. Whatever changes may arise, whatever worlds may pass away, our beings, our individuality, our identity—all will remain the same. We continue on, improving, moving onward in intelligence. Hence our being and our present condition is simply starting out on this path of immortality, as it were. Whatever may have been in our past, how long we may have existed before this, whether there ever was a time when we did not exist, this is a matter positive and sure, our being in the future will never be altered, never will be disturbed. When we look upon the beauties of the world, many things that we see and experience, the many glorious things, fill us with reverence; we feel and see their grandeur. The idea that the time will ever come when we shall cease to have this experience, it certainly is a life of evil. But there is no such thing as our passing out of existence, only as our spiritual beings pass from our bodies.

Well, now, I feel thankful that the Lord has revealed unto us these glorious things, and for the glorious prospects that are before us. The Savior once compared the Saints to a man who found a rich treasure in a field, and who went and sold all that he possessed that he might secure that treasure; and again to a man who sold all that he had to secure a pearl of great price. Now we have risked all and suffered much for this same thing of immortality. Why? The Latter-day Saints in their past history have been willing to sacrifice whatever they might have possessed, and go through the most undesirable circumstances rather than give up these hopes that God has inspired in them—rather than to turn aside from this path of exaltation and glory.

Now, as Latter-day Saints, having these blessed glories in prospect,

which no language can express, we ought to be the best people, the most virtuous people, the most self-sacrificing, that there is on the face of the globe. We certainly are. If it were not for these hopes that the Lord has inspired us with—if it were not for the revelations of the Lord Jesus to us, we would be the most unhappy people in the world. All our past experiences, all our past sacrifices, all that we have endured in the past would go as for nothing. We know very well that the Savior might have compared the kingdom of God to a man that had discovered something and was willing to sacrifice all that he had, and saw the advantage of that something.

We are in the world for a purpose. We are not here accidentally. We came here because we were willing to come, because we agreed to come, because it was the wish of our Father in heaven that we should come. There was no other way for us than to come here as missionaries among the children of men.

There are many things about a mission that our young Elders have before them that are not altogether agreeable. They understand very well that they are called upon to sacrifice the pleasures of home, and they feel that they are going among a people that will not always receive their teachings. And yet again they feel that these people have the seeds of life within them. They have that kind, peaceful influence that they shed forth among the people. The spirit of the Lord will be poured upon their hearts, and the people can receive this glorious message which the Elders have to deliver. This is a great pleasure and satisfaction to the missionaries who go into the world. Among the thousands of letters that I have received from those who have received appointments to go on missions, I do not know of one case of refusal. They go out because of the spirit of love and the knowledge of immortality, which they have.

Now brethren, and sisters, we are but a few people compared with the multitudes that dwell on the face of the earth. But a handful as it were. And our system of thought, the system we have received, is believed but by very few. And when we go out into the world to testify of the glory of God, to save the world, there are few that will receive the Gospel. This has always been so. In the days of Noah, but very few indeed received the truth which God revealed. In the days of the Son of God very few received His testimony. And in these days very few receive the testimonies that God has revealed to His servants to declare to the world. It is strange indeed; yet not so very strange when we look at the circumstances. When Jesus came upon the earth, when He lay in a manger, knowing not that He was the Son of God, and that He created the world, and when Herod issued the edict He had not the power to save Himself, but His father and mother had to take Him to Egypt to preserve Him from that edict. During the time He was growing to manhood, it was revealed to Him who He was, and what He was in the world for, why He came into the world, and the glory He possessed before He came into the world.

Well, now, brethren and sisters, God bless you. I say to you in the name of the Lord, if you will be faithful in your prayers, and exercise your faith,

this will be as other Conferences have been, better than those which preceded it. We are all full of the Spirit of God, and our faith will be increased. God bless you. Amen.

ELDER REED SMOOT,

of the quorum of the Twelve, said he could hardly realize that a year had passed since he was called to the Apostleship. He had enjoyed during this time, the labors which had been required of him. He had prayed that the Lord would give him judgment and wisdom to speak those things to the people that they needed.

"There is a tendency," he said, "in parts of the Church to cloud some of the simple ordinances with an air of mystery." The Apostle James had commanded us to call in the Elders of the Church when we are sick. This is one of the most beautiful ordinances with us. It has always been with the authorities from the beginning. There is no need to enshroud this simple ordinance in mystery. The power to heal the sick in the Church comes from God. Every member in the ward has a right to submit to the Bishop, the names of their sick to be prayed for in the fast meetings. There are also prayer circles, composed of men of God, clean in every respect. The Saints have every privilege to be prayed for there, also, if they are sick.

He believed that every organization in the Church would be more or less imitated by the world. There are now denominations in the world that believe in administering to the sick, others in having apostles, and he thought that in the future there would be organizations so nearly patterned after the organizations of the Church, that men would be compelled to admit the superiority of our organization.

Since Apostles Grant and Lyman had been called to Japan and England respectively, he had heard it said that some thought that the Apostles should stay at home. But he thought differently. The Apostles were to go wherever the Lord required them to go, at home or abroad. The people, he knew, had exercised their faith and prayers that Elders Grant and Lyman would be blessed and be successful in the missions to which they had been called, and he believed and hoped that they would. He believed, with President Snow, that the Latter-day Saints were the most virtuous and self-sacrificing people in the world. He prayed that the spirit of peace would be with the Saints.

[TO BE CONTINUED.]

AMONG THE CONFERENCES.

THE opportunities of London and of association with the Elders and lady missionaries were unceremoniously cut short, when it was found that an excursion would leave for Norwich early on Thursday morning; but we, President Lyman, the scribe, President Morris who had concluded on a visit, also Elders Carlisle and Bailey were ready and on hand. The crowded train was pulled out on time and every one was soon reading owing to the misty, drizzling outlook. Cambridge was reached and clearer skies, when we were surprised by one of those inexplicable things which are not unusual if ever so strange. Our neighbor (a young lady) ventured some casual

remark, and we replied by an allusion to America. "Oh!" said she, "I have kindred there!" "Where?" was our query. "Oh, in Utah!" was the response, "In Salt Lake City!" "Well!" we said, "Their name?" "Mr. Reeves and his wife!" "Surprising! Why, I know the whole family, met them in Norwich some twenty-four years ago, and have been familiar with them ever since their arrival in Salt Lake City." This, of course, led to continuous conversation, the address in London, and possible call of the Elders.

We rattled along to Ely with its old Cathedral and nice surrounding country as it had been from outer London, though invisible; but the remainder of the trip was level and monotonous as the prairie lands of Iowa, and near treeless, only where "preserves" had been formed, here the game was seen as the train swept by. Nearing Norwich the scenery changed somewhat, cultivation was general, though large tracts of that county (Norfolk) must at one time have been covered by the sea; indeed, we were told that even in modern times the base of some of the churches was washed by every tide. At the station we were met by President Pixton, Elder Park and others. After our ride and walk it was a pleasure to greet Sister Park and partake of her American refreshments and pleasant spirit, and this was repeated to our satisfaction physically and spiritually again and again. It was, however, our privilege to be once more, and for the last time in this probation, entertained as guests by our warm hosts, Brother and Sister Copsey. We remained there several days, and were almost afraid that we were wearing out our welcome, but they were the same attentive, kind friends as on our first acquaintance. We parted from them and from "Charlie" with heartfelt emotion, hoping some day to hear of their receiving the Gospel, albeit they will have a reward for genuine, unaffected hospitality, as to the servants of God.

We had a lovely day for Conference and a lovely time, good meetings, good spirit, good Social and good Council of the Priesthood; and found some good Saints as well as some good enquirers, and pleasant memories will always be associated with our last as well as prior visits to that ancient city and neighboring Lowestoft and Yarmouth.

We visited the old Cathedral of a thousand years ago, which is now resplendent in its restoration, and spent a little time in the growing Catholic Cathedral of to-day, which is now being built on the same lines as those of ancient date, its newness showing up well the Norman style and testifying to the liberality and it may be rivalry, if not deeper feeling of the builders, for it cannot be less than galling to see their ancient consecrations in the hands of those deemed heretical, who are unable to utilize those grand achievements of an historic but unforgotten past.

We also spent an hour with the Salvationists, and listened to the fervent, emotional utterances of gifted men, but could not resist mental contrast between the *outre* methods of an earnest propaganda, and the earlier simple, yet forcible and effectual methods of that "Pentecostal day," so often alluded to and yet so strangely uncopied by modern Christianity and its teachers far and near. But they—the Salvationists—as workers exhibit an intensity of zeal which could be paralleled to advantage, for a

success is achieved in the midst of an element unreached by others, which is and has been very often the undoubted stepping-stone to the later reception of the true Gospel, which is less sensational and commands broader intelligence than that required of the soldiers of General Booth.

We had seen the great Cattle Fair on a preceding day, but being the Easter and Bank holidays, we returned again to see the shows, swings, merry-go-rounds, &c., with their countless patrons and turbulent noises, so familiar in the years gone by.

President Pixton felt as if a change would be agreeable after Conference anxiety, so returned with the party to London, where, after supper, we enjoyed a very pleasant evening with Brother Tout and his family, Sister Tout having gone with a party to the far-famed Stratford-on-Avon, Sister Sargent being of the number. We had a delightful variety of musical entertainment, a rare treat, although Miss Nannie was suffering from a Conference cold. We could not but express surprise at Professor Tout's enthusiasm and toil, for every one of his gifted flock seemed equally at home in vocal or instrumental practice. Surely on their return to Utah they will surprise their legion of friends! With pleasant escort an early train was caught for Liverpool, where mail and work were waiting, and a good evening meeting made us feel again at home, as President Lyman never fails to say.

Our party (President Lyman, Elders MacDermott, C. W. Haws of the office, and the scribe), unbreakfasted, and in a drizzle of rain, left *via* L. and Y. for Pendleton, near Manchester, where the Conference of the 14th was to be held. We arrived in due time, but it still rained, and it was not without surprise that we found so many Saints from the surrounding districts. By a very wise arrangement, however, the disagreeable character of the day was forgotten, for pic-nic had been provided, so that necessity for leaving the hall was obviated, and half-a-dozen tables at a time were filled, until all were satisfied, both at noon and for evening refreshment. This plan works wonderfully well wherever carried out as well as it was done by President White, his committee, and the Elders. Social feeling, acquaintanceship, interest in outer districts and distant Saints grow naturally out of the condition; so we felt no surprise in realizing that the spirit of unity is a prime ingredient in the Manchester Conference, of which we also had ample proof elsewhere.

The Co-operative Hall at Pendleton is very fine and suitable, the speaking and spirit were excellent, the singing lively, and sociality with the spirit prevailed. It was a great day and a good Conference, which both Elders, Saints and enquirers much enjoyed.

The usual Priesthood Meeting was a rare one. When President Lyman announced the departure of President White for Zion, and the appointment of his successor (Elder Ernest Bramwell), a wave of emotion swept over the gathering which was indeed difficult to control. Administrators differ, as we all know, but happy is the presiding officer, happy the Elder who has lived in the affections his people—the Saints; this consciousness is better than silver, nay, more precious than gold. There is a goodly

corps of Elders in that Conference, figuratively "every man's sword is upon his thigh," he is armed for the fray, and like General Grant he is prepared to fight it out on that line, "even if it takes all summer," or time and eternity besides. Warm feelings are ours for the Lancashire Saints, no better than others, perchance, but their warm hearts capture ours, and while we may greet no more in a local Conference capacity, it is our hope and faith that we shall see most of the Elders and many of the Saints where the work is broader and the individual education more certain and positive than it is even under the best conditions in this our native land. Elder MacDermott returned to Liverpool on Sunday, Presidents Lyman and Naisbitt on Monday, and Brother Haws on Tuesday, each rejoicing in the opportunities of the Conference past, and full of anticipation for the next one in Bradford, April 21st, 1901.

N.

AGE OF THE EARTH.—A French scientist calculates that the time elapsed since the formation of the solid crust of the earth, and the appearance of life thereon "may" exceed a billion years. The calculation with its "may" is not very exact. Yet it suggests that the life of the earth may not be nearing its end yet. If it took a billion years to build this magnificent little palace in the universe, it cannot have been the intention of the Architect that it should last only a few thousand years—a brief moment of time. The buildings of world's expositions go up in a few months, or weeks, but they last only for a short time. The pyramids of Egypt, the cathedrals and palaces of the Old World were under construction for centuries. But they were built to defy time. Earth, with its millions of years before life could appear on the surface—taking now the testimony of science—must be intended as a habitation for living beings, for at least as long time as it took for its construction, and probably much longer. Not necessarily in its present state unchanged. Many changes will no doubt occur from time to time, until that great change takes place by which the earth itself shall become a perfect habitation, purified and reflecting more than now the glory of its Maker.

WE know that the worlds will grow crazy with age, and that the heavens and the earth will be rolled up like a scroll, crumpled, consumed and vanishing away; but the soul will live on, expanding in power and increasing in value while the infinite ages roll by. We cannot comprehend it now; but we know it is the teaching of the holy book that God has deemed man's soul worthy of eternal life. We know, then, the estimate which God has put upon the human soul. He has created it in His own image, has granted it dominion over all the works of His hands, and has made it capable of immortal bliss.—NORTH-WESTERN CHRISTIAN ADVOCATE.

GOD loves to see bright faces in this world, if their brightness be the outshining of innocent happiness. There is no virtue in misery; and certainly there ought to be no misery in virtue.

RUN to pleasure, creep to prayers—and then find fault with God!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 25, 1901.

THE "ROLLING STONE."

MANY of the old aphorisms and proverbs are the concentrated essence of experience or the crystallized product of keen and shrewd observation, they have become part of the national vocabulary, and we might almost say spontaneous expression, so much so that their practical application wells up as it were unconsciously, to "point a moral or adorn a tale." Our caption is an illustration of this truth. When men say, "a rolling stone gathers no moss," it is a quaint, sententious way of uttering a pregnant truth; its force and propriety leaves no room for comment, and its truth seems to belong to that self-evident order which admits of no controversy and requires no rejoinder, it is silently accepted and universally acknowledged.

The one to whom this figure is applied realizes its truth and fitness as the observer does. The fulness of implied rebuke is apparent to the dullest mind, and the pithy expression rivets itself there more surely than a whole sermon, or a homily on "stick-to-it-iveness" could possibly do, and observant retrospection would, no doubt, suggest that "the turning over of a new leaf" would be an improvement everywhere desirable.

How often have we noted the restless, impatient, ever-moving individual, one who cannot settle anywhere, but always hankers after some other place? No reason is given for this either, he simply wants to move, to be somewhere else. If the onlooker or friend makes enquiry as to the "why and wherefore" for this condition, excuses crop up as easily as leaves are had in autumn. If they are no more to the point than was the excuse of the man who "smoked for corns," it must be accepted, for mental indecision is as likely to be present as the uncertainty of the physical. Such men exhibit the truth and wisdom of the old saw "man never is, but always to be blessed." Whether the conclusion is a personal arraignment or an arraignment of Providence is not always clear, but the fact that such men never enjoy prosperity, they never have anything, they accomplish nothing, they are "always learning," the Apostle said, "but never coming to a knowledge of the truth."

And such ramblers blame everybody but themselves; it is their neighbors, the land, the water, the climate. Others may get fat there, may increase and accumulate, may establish their families, may form alliances and fill positions of trust, but the wanderer—"the rolling stone"—attributes it all to luck, everything and everybody is against him, he has no friends, no one is interested in him; and yet at the same time there are

scores, from his own family outwards, who are regretting that such a disposition exists, they see that no such man can ever be of value, he can establish no influence, he can never be anything but a waif, irresolute, perchance undecided, never taking root, never becoming fast anywhere, with a family uneducated, save as to moving; unknown, save as to tramps, and unappreciated except as to strangers; valueless to themselves, a ward, the neighborhood or State, "they simply live and die." The world is no richer, better or happier for them, but rather the reverse, for evil example may at times be as contagious as good; gipsy life *may* possess *some* charm, but the true, earnest, progressive man *wants to live*, to vegetate simply has no allurement for him.

It makes no difference where such men are, or what their profession, or what they intend. Is not their example bad, their influence *nil*, their increase small, their reputation questionable, and their success unlikely if not well nigh impossible? Possibly they may answer as an object lesson, as the true, persistent, staid toiler is, but no one commends them, no one with true manly ambition imitates them, no feeling of pride in manhood and its fidelity is engendered by them, but rather the reverse, "unstable as water, they shall not (and can not) excel."

Now the missionary field is the last place where you would expect to find *any* of this class; but *they are there* occasionally, and they are not desirable men either. The fact that they have come many thousand miles does not condone the lack of interest, or make a virtue of restlessness, or elevate the conclusions of presiding men as to those who "are given to change." It is more satisfaction to them to see an appointed Elder go to his field of labor, accept its disagreeables, put up with its peculiarities and make the best of all its conditions and surroundings, unless these can be improved or remedied in a legitimate and improving spirit. Then criticism is healthy, and change a blessing, not a change of location or Conference, but such an one as every Elder has the right to suggest and the power to inaugurate by and with the aid of his President and his associate brethren—the Elders.

A man so sadly constituted will dodge and shirk because his heart is not in it, he is not converted, is not in love with his position and calling, and does not comprehend its responsibility. He is an evil and a detriment in and to any Conference, and a source of anxiety to his presiding officer, for if a man has to be watched or urged unduly, if he is a slothful servant, nothing but repentance will avail, or he will not fulfil his mission. There is room for everyone in the Conference to which he is appointed, there is anxiety in the Presidency that men will work where they are called. If that is only for a season, all legitimate and proper applications for change are kindly entertained. Some want to be in Conferences where they have not been, and others want to go and preach the Gospel to their kindred. This is laudable, praiseworthy and expected. Soon as there is an opening and the brethren are prepared, which often requires time, then wisdom suggests change, duty requires it, and much good has been done in this way by numbers of the Elders; but this is vastly different from that disposition which is without purpose and without excuse. Men insisting on

this take the control into their own hands, and should difficulty or non-success attend them there, their faith is weak, their prayers are non-efficacious, they prove the truth of our text, they find out "that a rolling stone gathers no moss."

N.

We have pleasure in calling the attention of the Elders to a couple of pamphlets now on sale at this office. They are exhaustive and unanswerable on the two questions, "Why Baptize the Little Ones?" and "Baptism, Sprinkling and Pouring *versus* Immersion." Every Elder and enquirer should have these treatises. The prices are, in paper covers, for the first twopence, for the latter threepence, and bound together, in cloth, ninepence. They are invaluable, and our supply is limited.

It was a great pleasure to greet our beloved brother, President C. D. Fjeldsted, who has long been known as one of the indefatigable seven Presidents of the Seventies. He will now enjoy a mission of some length to his native country. We wish him health and full success in his appointed labors.

Bishop A. L. Skanchy from the 5th Ward, Logan, after faithful service for many years, will find change and we hope recuperation in presiding over the Scandinavian Mission in place of President A. Peterson, who, having been honorably released, is taking a tour of Palestine, etc., along with several of the brethren of the Northern Mission.

Clerks of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

Arrivals.—The following Elders arrived all well on the s.s. *Commonwealth*, Friday, April 19th. For Great Britain—Alfred Cordon, Willard; Wm. M. Howell, Wellsville. For Scandinavia—Bishop A. L. Skanchy and President C. D. Fjeldsted, Logan; Rasmus Rasmussen, Welsville. For Germany—Hermann Thiede, Ferron; Wm. W. Hendricks, Richmond. For Switzerland—Frank A. Clark, Ogden.

Appointments.—Elder Alfred Cordon has been appointed to labor in the Grimsby, and Elder Wm. M. Howell in the Liverpool Conference.

Transfer.—Elder Wm. F. Fisher has been transferred from the German Mission to labor in the London Conference.

Conference Notice.—The Semi-annual Meetings of the Scottish Conference of the Church of Jesus Christ of Latter-day Saints will be held on Sunday, May 5th, at 4, Carlton Place, S.S., Glasgow, at 10 a.m., and in the Berkeley Hall of the St. Andrew's Halls (entrance by Berkeley Street, doors G and H), at 2 and 6:30 p.m.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT JAMES L. MCMURRIN continues his comments and observations to President Lyman as follows, under date, April 11th, from Stettin:

"Since my last letter to you I have been on a trip to Jerusalem, in imagination. You have, no doubt, heard of the city of Görlitz. It is situated about three hours ride on the train from Dresden. It is noted for its similarity of location to that of Jerusalem. In it is to be found the oldest church in Germany. It is called 'Peter Kirche.' I had the honor of standing in the old pulpit, now unused, in which the priests of a thousand years ago were wont to hold forth. As I did so many thoughts came stealing o'er me as to the scenes enacted within those walls. It is said that certain streets and hills in this city are an exact counterpart of those in Jerusalem over which the Savior passed on that memorable last day from the judgment seat of Pilate to Calvary. Great pains have been taken by one of the citizens of Görlitz to give an exact reproduction of what may be witnessed by the tourist in Jerusalem in passing over those historic spots. The old 'Peter Kirche' represents Pilate's judgment seat, and is said to be similarly located. Just outside of it there is a stone in the street marking the spot where the Savior took up the cross. From here we go down a narrow street called 'Lounitz Strasse,' and a few hundred feet distant we come to a little monument marking the place where He fell under the load the first time. We then turn into another narrow street called 'The Heilege Grab Strasse,' 'the holy grave street,' and a few minutes walk brings us to the place of the second fall, which spot is marked by another monument. Here Simon the Cyrenian took up the cross for Jesus and carried it the rest of the way. We are now at the foot of Calvary and begin to ascend; as we do so three linden trees are to be seen in a row, representing the three crosses just as they were on that fearful day when the Messiah was crucified between two theives. Next we see the prison in which our Lord was placed just prior to His being nailed to that cruel tree. Then we see Him hanging there just as it occurred. The old cross, the paved work around it, the places for the blood to run out, the old place where lots were cast for His vesture, the old dice and a great 'rent' in the wall representing the rent in the veil of the temple which occurred when the Savior expired. Next we come to the place where Mary took the body to prepare it for burial. There is a prostrate statue of Christ, with Mary bending over it annointing the body. A little further on we come to the tomb in which He was placed. There is the great stone rolled away, the paralysed Roman soldiers and the open tomb before us. As I entered it I thought of that great day when Mary came there early in the morning. How she wept. How the other disciples were terrorized and perplexed, wondering how they could move that great stone. How she took the glad news to them that the Savior was risen, and the securely fastened stone hurled from its place. How Peter and John ran, with wild joy, to see if her glorious testimony were true. They reach the sacred spot, the beloved Apostle in the lead, he 'did outrun Peter.' With beating hearts and uncontrollable emotions they enter to seek the

Christ. What pen can depict the event that followed, the joy that filled their souls when from angelic lips they heard the glad words, 'Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Then remembering his words they returned with unutterable joy and told the other deciples all that had happened. As I went through this place and thought of these soul-stirring events, my heart was filled with a feeling akin to that above referred to, and I thanked our Father in heaven for the glorious risen Redeemer.

"From Gorlitz we went to Breslau, where we held meeting on the 4th of April. There was a good attendance of strangers. The same has been true of all our meetings. I have been delighted to see the number of investigators that have appeared in every place. It indicates a spirit of inquiry among the people that will show great results in the near future. In almost every place my heart has been stirred up over this matter, and the spirit has said, 'there will be a harvest here.'

"Our next stopping place was Posen, on our way to Köenigsberg we broke our journey here. There are no missionaries in this City, for the reason that we have none to put here. It has a population of over 100,000. We were very favorably impressed with the people here. We had some conversations on the Gospel, and one young man came to the station next morning to enquire further, and to bid us good-bye. We felt like praying the Lord of the vineyard to send us more laborers. We arrived at Posen on "Good Friday," and found the churches crowded with worshipers. We attended "Saint Marien Kirche," and witnessed the idolatrous performances there. How we would have rejoiced could we have obtained a hearing among these people, and presented the true Gospel. By God's help we would liked to have told the story in such a way that such practices would cease for ever. A crucifix about two feet long was placed on the floor, and hundreds of men and women, dropping on their knees some distance from it, crawled forward and kissed the feet of the image, then the knees, the hands and face. This continued for hours. As I witnessed this and other unscriptural practices, such as bowing before images, our Father's commandment rang in my ears, and I would have liked to have thundered it into theirs, 'Thou shalt not not make unto thyself any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath. Thou shalt not bow down thyself to them,' and I felt deeply impressed with the fact that a daily violation of this command is going on in these churches.

"We had a lovely Conference in Köenigsberg. Fourteen months ago there were no Elders nor Saints in this neighborhood. At that time the first missionaries entered this city, and now there are twenty-nine members and a host of friends. I think the Elders, of whom there are seven, reported fifty families of warm friends. There were about two hundred strangers attended our meetings, and I never witnessed a greater or more impressive exhibition of brotherly love and unity than I found here. One of the Elders who labored in Köenigsberg first, namely, Brother Heppler,

went with us to visit his old field. He received a most royal reception, and it was a grand tribute to his faithful work. It was not necessary to ask how he had spent his time, that happy meeting bore testimony as to his faithful labors. They have a fine Sunday school of eighty-four members. Among them are some of the finest boys and girls I ever saw. Considerable of their exercises were in English. I was deeply impressed with the spirit manifested by the children. The same love and interest and the utmost politeness characterized their every act. One young girl of about seventeen years had an interesting time in accepting the Gospel. She was convinced of its truth immediately on hearing it, but her parents were determinedly opposed to her having anything to do with the 'Mormons.' They coaxed, persuaded, threatened, ordered the girl to leave home, and brought all means within their power to bear on her; but she was immovable. She was willing to give up father, mother, brothers and sisters, and all other things for the Gospel. But, thanks be to the Lord she did not have to do this. She was baptized, bore a faithful testimony to her parents, and finally had the supreme satisfaction of seeing them follow in her steps. They are now faithful members and rejoicing in the Gospel. The night of their baptism proved to be the happiest in this dear girl's life. Tears of joy streamed down her cheeks as she witnessed her parents go forth into the water in compliance with the Savior's command.

"At the evening meeting Sister Booth spoke, and there were two policemen present who stood up and watched her all the time she was speaking. This did not deter her, however, from bearing a faithful testimony concerning the Gospel. Her visit to Köenigsberg was highly appreciated. It was a source of strength and encouragement to the missionaries, and the Saints were overjoyed with her presence and earnest testimonies. The Spirit of God was with her abundantly in this city.

"I was very much interested in a young man in this place named Max Morr. He has been in the Church a year. He is bright and intelligent, full of faith, and twenty years of age. He has been praying for some time for the way to open up for him to become a missionary. In fact, he has already done some work in that direction when not otherwise employed. His parents are members, and quite willing for his desires to be gratified, if possible. At our Priesthood meeting I felt that it would be a good thing to set him apart as a missionary, so it was done. Brother Morr is in every way worthy, and the pressing need of more Elders in this field amply justified our action in the matter.

"On the 10th inst. we held a meeting in Danzig, a city of one hundred and twenty thousand people, situated about four hours' ride south from Köenigsberg. This city was visited for the first time by Elders for missionary purposes last January. There are no Saints there as yet, but seventy strangers visited our meeting, and the brethren have made many friends. They have excellent prospects for about twenty baptisms in the immediate future. We administered to one young woman who is troubled with fits, and about twenty souls remained to witness it. In my judgment these will all become Saints before long.

"Last night we held forth at Stettin, also in the afternoon. There was a good attendance at each meeting, especially in the evening. There were about two hundred and fifty strangers present at the latter meeting. Elders Kotter and Whittaker are located here. They had an interesting experience in Stettin a short time ago. They were out tracting, and a man whose house they visited gave them into the hands of a policeman. He walked them to the police office. Brother Whittaker whistled a march on the way, but he said the officer did not keep in step. They were treated quite gruffly at headquarters and Brother Kotter gave the officers to understand that he was a 'white' man and would not submit tamely to insult. They were treated more civilly, but in a short time one of the policemen put handcuffs on Brother Kotter. A peculiar feeling came over him at this time. It was one of peace and solemnity, and he said to the officers, 'It is not good for your health to leave these irons on me.' 'What!' said the minion of the law. Then Brother Kotter replied, 'it is not good for your health to leave these irons on me,' and immediately they were removed. Brother Kotter felt that the spirit of the Lord was upon him when he made that remark. No sooner were the irons removed than the officer got mad and said they should be around his neck. 'You may put them there if you desire to, or here are both my hands,' said Brother Kotter; but they were not put on any more. They told him it was within their power to banish him from the city the next day. He replied that if they did there would be six more Elders come back the next day. He enquired for the chief secretary, calling him by name, and the officers were surprised that he knew that dignitary. Brother Kotter had met him and born his testimony concerning the restoration of the Gospel, and he believes that officer prevented their banishment, as there was no further reference to the matter."

President F. A. Mitchell of the Newcastle Conference writes us April 3rd, from which we cull the following:

"The last ten days I have spent at Hartlepool, Darlington, Stockton and Middlesborough, visiting Elders, Saints and investigators, and have met with many earnest Saints and enquirers. The Elders are doing well, are alive to their duties, and are making marked progress in their missionary experiences, and we have assurances that in each of the districts named a number will accept the Gospel in the very near future."

LEEDS CONFERENCE.

The Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints (Leeds district), convened in the Temperance Hall, Bradford, Sunday, April 21, President B. Y. Benson presiding.

Among those present were: Presidents Platte D. Lyman and H. W. Naisbitt of the European Mission; Elders Caleb W. Haws, L. I. Jenkins and J. Lindsey of the Liverpool Conference; President W. B. Armstrong, Elders B. H. Bullock and G. T. Badger of the Grimsby Conference; President B. Y. Benson and all the traveling Elders of the Leeds Conference.

10:30 a.m. Singing. Prayer by Elder J. A. Fishburn. Singing.

President B. Y. Benson extended to all a hearty welcome to the Leeds Conference. Felt everything seemed to be in our favor for a day of feasting upon the food of eternal life, and bore a strong testimony to the restoration of the Gospel.

The statistical report for the six months ending April 21, was then read: Branches, 8. Missionaries from Zion—High Priests, 1; Seventies, 16. Local Priesthood—Elders, 9; Priests, 8; Teachers, 8; Deacons, 13; members, 460; children under eight years of age, 59; total number of souls, exclusive of missionaries from Zion, 557. Tracts distributed—from door to door, 16,795; in open air meetings or otherwise, 5,543. Books distributed—sold, 107; loaned, 287; given away, 144. Strangers' houses visited—with first tract only, 4,227; by first invitation, 327; by re-invitation, 1,002. Gospel conversations, 3,176. Meetings held—hall, 309; cottage, 126; out-door, 12; Sunday school sessions, 68; M. I. A. sessions 18; Bible classes, 35; Priesthood, 6. Baptisms—new members, 63; children of members, 3. Confirmations, 66. Ordinations, 22. Children blessed—of members, 4; of non-members, 3. Died—over eight years of age, 4. Emigrated—over eight years of age, 3. New subscribers for the STAR, 11.

President H. W. Naisbitt spoke of general Church organization. Referred to the death of President Geo. Q. Cannon in California, said the aim and energy of his life had been spent in the advancement of the work of Jesus Christ.

The general authorities of the Church and the Presidency of the European Mission were then presented and unanimously sustained. Elder B. Y. Benson was unanimously sustained as President of the Leeds Conference, with Wm. A Cornaby as clerk of the Conference; also the following traveling Elders in their respective districts: Bradford—J. J. Summerhays, T. Sumner, W. Tuttle, W. A. Cornaby and J. S. Perkins; Halifax—J. R. Smith and F. C. Evans; Leeds—Jas. G. Smith and J. A. Fishburn; Pudsey—J. R. Goldsbrough and T. H. Maxwell; Keighley—J. C. Wood and A. D. Towler; Brighouse—C. N. Stillman.

Elder J. R. Smith spoke briefly upon the First Principles of the Gospel; also the seeming change of attitude assumed by the people of the world toward the Latter-day Saints' work. Many were commencing to realize the greatness and grandeur of our work.

Singing. Prayer by Elder C. N. Stillman.

2:30 p.m. Singing. Prayer by Elder T. H. Maxwell. Singing.

Elder W. Cottrell explained the plan of salvation and the necessity of obedience as taught by the Church of Jesus Christ of Latter-day Saints.

Elder S. M. Kershaw bore his testimony, and said his mission had been enjoyed as his aim had been to do the will of God. Exhorted all to continue in the work begun.

Elder J. Lindsey expressed pleasure at being privileged to be present to bear his testimony.

Elder J. J. Summerhays rendered a beautiful solo, "The Plain of Peace."

President W. B. Armstrong then spoke upon baptism for the dead, and explained how many of the principles of the Gospel had been changed and in some cases lost sight of.

Singing. Prayer by Elder B. H. Bullock.

6:30 p.m. Singing. Prayer by Elder Jas. G. Smith. Singing.

President H. W. Naisbitt spoke of the Gospel as being the wisdom of God and the greatness of the same. An appreciative audience gave their undivided attention.

Singing. Prayer by President Platte D. Lyman.

Monday, 10:30 a.m., April 22, 1901, at the Temperance Hall. The Presidency and Elders met in Priesthood meeting. The Elders of Conference gave their reports, and visiting Elders have been well paid for visit to Conference, and had received much good. Presidents Lyman and Naisbitt gave such counsel and advice as will ever be remembered by those present, and treasured as seeds of truth.

Monday evening at the Temperance Hall, a large audience listened to a fine program, one of the interesting and instructive features of which was the timely remarks given by President Lyman.

This closed one of "the best" Conferences ever held in the Leeds district, and all will go forth with increased energy and faith. Many strangers were in attendance and expressed satisfaction and pleasure at being present.

WM. A. CORNABY, Clerk of Conference.

LIFE'S JOURNEY.

Time like a river glides gently on,
We may spend it in evil or good;
But can not recall it when it is gone,
Though often we would if we could.

Then let us live daily so we at the close,
Of each one can cheerily say;
We've done all we could for the comfort of those,
Who have been in our presence to-day.

Small streamlets united, large rivers will form,
As from mountain tops downward they flow;
New hope, by small acts of kindness is born,
To hearts that are laden with woe.

Reconciled all our actions will evermore be,
And a judgment day surely will come;
May each one so live that reward may be free
With a glorious Celestial home.

D. E. SEAMONS.

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EDITED, PRINTED AND PUBLISHED BY PLATTE D. LYMAN, 42 ISLINGTON, LIVERPOOL.

FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.